

CONFIDENTIAL.]

No. 48 of 1897.]

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 27th November 1897.

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Nil.

LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
BENGALI.					
Calcutta.					
Weekly.					
1	"Bangavasi" ...	Calcutta	20,000	20th November, 1897.	
2	"Basumati" ...	Ditto	.....	25th ditto.	
3	"Hitaishi" ...	Ditto	800	23rd ditto.	
4	"Hitavadi" ...	Ditto	About 4,000	19th ditto.	
5	"Mihir-o-Sudhakar" ...	Ditto	1,250	20th ditto.	
6	"Sahachar" ...	Ditto	About 500	17th ditto.	
7	"Samay" ...	Ditto	3,000	19th ditto.	
8	"Sanjivani" ...	Ditto	3,000	20th ditto.	
9	"Som Prakash" ...	Ditto	800	22nd ditto.	
10	"Sulabh Samachar" ...	Ditto	.....	
Daily.					
1	"Banga Vidya Prakashika" ...	Ditto	300	19th, 20th and 22nd to 26th November, 1897.	
2	"Dainik-o-Samachar Chandrika" ...	Ditto	1,000	21st to 25th November, 1897.	
3	"Samvad Prabhakar" ...	Ditto	1,132	19th, 20th, and 22nd to 20th November 1897.	
4	"Samvad Purnachandrodaya" ...	Ditto	200		
5	"Sulabh Dainik" ...	Ditto	Read by 3,000	19th, 20th, 23rd and 25th November 1897.	
HINDI.					
Fortnightly.					
1	"Marwari Gazette" ...	Ditto	.....	14th November, 1897.	
Weekly.					
1	"Bharat Mitra" ...	Ditto	2,000	18th ditto.	
2	"Hindi Bangavasi" ...	Ditto	10,000	22nd ditto.	
PERSIAN.					
Weekly.					
1	"Hublul Mateen" ...	Ditto	500	22nd ditto.	
URDU.					
Weekly.					
1	"Al Kuns" ...	Ditto	.....	
2	"Darussaltanat and Urdu Guide" ...	Ditto	310	18th ditto.	
3	"General and Gauhariassi" ...	Ditto	830		
Tri-weekly.					
1	"Nusrat-ul-Islam" ...	Ditto	.....	
BENGALI.					
BURDWAN DIVISION.					
Fortnightly.					
1	"Pallivasi" ...	Kalna	.....	
Weekly.					
1	"Bankura Darpan" ...	Bankura	500	23rd ditto.	
2	"Bankura Hitaishi" ...	Ditto	.....	22nd ditto.	
3	"Burdwan Sanjivani" ...	Burdwan	250	16th and 23rd ditto.	
4	"Chinsura Vartavaha" ...	Chinsura	630		
5	"Education Gazette" ...	Hooghly	1,280	19th ditto.	
BENGALI.					
PRESIDENCY DIVISION.					
Weekly.					
1	"Murshidabad Hitaishi" ...	Murshidabad	696	17th ditto.	
2	"Pratihar" ...	Ditto	603	19th ditto.	

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
	URIYA. <i>Weekly.</i>	ORISSA DIVISION.			
1	"Sambalpur Hitaishini" ...	Bamra in the Central Provinces.	.....	29th September, 1897 ...	This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained.
2	"Samvad Vahika" ...	Balasore ...	190	30th ditto.	
3	"Uriya and Navasamvad" ...	Ditto ...	309	29th ditto.	
4	"Utkal Dipika" ...	Cuttack ...	480	16th October, 1897.	
	HINDI. <i>Monthly.</i>	PATNA DIVISION.			
1	"Bihar Bandhu" ...	Bankipur ...	About 600		
1	<i>Weekly.</i> "Aryavarta" ...	Dinapur ...	1,000	20th November, 1897.	
	URDU. <i>Weekly.</i>				
1	"Akhbar-i-Al Punch" ...	Bankipur ...	500	19th ditto.	
2	"Gaya Punch" ...	Gaya ...	400	22nd ditto.	
3	"Tah Zeeb" ...	Patna ...	.....	
	BENGALI. <i>Fortnightly.</i>	BHAGALPUR DIVISION.			
1	"Gaur Varta" ...	Malda ...	.....	
	BENGALI. <i>Weekly.</i>	RAJSHAHI DIVISION.			
1	"Hindu Ranjika" ...	Boalia, Rajshahi ...	243		This paper is not regularly published for want of type.
2	"Rangpur Dikprakash" ...	Kakina, Rangpur ...	180	.....
	HINDI. <i>Monthly.</i>				
1	"Darjeeling Mission ke Masik Samachar Patrika." ...	Darjeeling ...	700		
	BENGALI. <i>Fortnightly.</i>	DACCA DIVISION.			
1	"Faridpur Hitaishini" ...	Faridpur ...	.....	
2	"Kasipur Nivasi" ...	Kasipur, Barisal ...	315		
	<i>Weekly.</i>				
1	"Barisal Hitaishi" ...	Barisal ...	.....	19th ditto.	
2	"Charu Mihir" ...	Mymensingh ...	900	15th ditto.	
3	"Dacca Prakash" ...	Dacca ...	2,400	21st ditto.	
4	"Sanjay" ...	Faridpur ...	.....	19th ditto.	
5	"Saraswat Patra" ...	Dacca ...	About 500	20th ditto.	
	ENGLISH AND BENGALI. <i>Weekly.</i>				
1	"Dacca Gazette" ...	Dacca ...	500	15th and 22nd ditto.	
	BENGALI. <i>Fortnightly.</i>	CHITTAGONG DIVISION.			
1	"Tripura Hitaishi" ...	Comilla ...	.....	2nd fortnight Kartik 1804 B.S.	
1	<i>Weekly.</i> "Sansodhini" ...	Chittagong ...	120	17th November, 1897.	
	BENGALI.	ASSAM.			
1	"Paridarshak-o-Srihattavasi" ...	Sylhet		
2	"Silchar" ...	Silchar, Cachar		

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I.—FOREIGN POLITICS.

The *Bangavasi* of the 20th November asks the Government to show mercy to the Afridis:—

Afridi valour.

Will you not speak highly of the courage of the Afridis who have been continuously fighting you these four months? They have no transport or commissariat arrangements. The Afridi soldier carries his ration in his knapsack, fights so long as it lasts, and then returns home to fill his knapsack again. Will you not praise such a hardy and warlike soldier? The Afridi soldier is ill armed and ill equipped compared with you, but still he does not shrink from fighting you. He has no machine-guns, no park of artillery, no forest of bayonets and rifles. But still he does not flinch from the battle-field, but has boldly maintained his ground. To his unflinching courage and bravery the Afridi soldier adds fidelity. The Afridi recruits in the Indian army did not, it is said, hesitate to fight for the British Government whose salt they have eaten against their own kith and kin. Relent, O Englishmen, towards these brave, dutiful and faithful men. Take pity upon them. Show them mercy. Let Russia laugh in derision, let Germany smile in contempt and let France titter and giggle. But let mercy triumph. Save the Afridis. Do not destroy them root and branch.

One word more. If you now show mercy to these warlike tribes and treat them kindly they will serve you, in future, as a bulwark against a Russian invasion, by guarding the mountain passes. Relent, we say, make your enemies your friends.

BANGAVASI,
Nov. 20th, 1897.

II.—HOME ADMINISTRATION.

(a)—Police.

2. A correspondent of the *Charu Mihir* of the 15th November complains of the prevalence of *badmashi* in Kapasatia, in the Mymensingh district. The *badmashes* set fire to houses, violate the chastity of helpless low-class widows, commit petty thefts, indulge in gambling, and rove about at night in gangs, club in hand. A certain talukdar and a certain chaukidar are their supporters. Anybody who stands up against any of these *badmashes* is sure to have his house burnt down within a short time and is himself publicly insulted. The fires which broke out in the month of *Jyaishta* last, were due to this cause. It is hoped that the Deputy Magistrate of Kishorganj will put down the *badmashes*.

CHARU MIHIR,
Nov. 15th, 1897.

3. A correspondent of the *Mihir-o-Sudhakar* of the 20th November writes as follows in English:—

Zamindari oppression in the Faridpur district.

"In connection with the late Korbani case of Jalilpara Bhellabaria (Subdivision Goalundo) Muhammad Kowshan Ali Chaudhuri, grandson of Muhammad Tajemuddin Chaudhuri of Pangsa Maguradangi, wrote in several newspapers, among them the *Sudhakar*, the *Moslem Chronicle*, of which he is a reporter. He also helped the aggrieved party in the conduction of their suits. As a punishment for his conduct, the Naib Khajanchi and the Amin of Pangsa Kachari (Narail Estate), with the help of one Gopal Miah of Maguradangi, who is a personal enemy to the said Rowshan Ali, have ordered all the barbers within their estate not to shave him and other members of his family. The Naib of Pangsa Kachari is the notorious Jadu Joarder of the late Korbani case, so that he bears personal grudge to Rowshan Ali. Under the circumstances, it is the duty of the Government to inquire privately into the truth of the allegation and take immediate steps to remove the grievance, otherwise it will be simply impossible for him to live in the village, as is most likely under these circumstances."

MIHIR-O-SUDHAKAR,
Nov. 20th, 1897.

(b)—Working of the Courts.

4. The *Samay* of the 19th November draws the attention of the authorities to the conduct of Mr. A. K. Roy, Subdivisional Officer of Nator, which formed the subject of a motion to the Calcutta High Court. In a recent case which came before him for hearing, the accused applied to him for

SAMAY,
Nov. 19th, 1897.

the postponement of the trial, on the ground that they were going to move the High Court for a transfer. The Subdivisional Officer not only rejected the application, but committed himself to irregular proceedings. He even went the length of issuing a rule upon a Vakil of the Calcutta High Court, who was defending the accused, to show cause why he should not be suspended for obstructing a public servant in the discharge of his duties. The Subdivisional Officer was not evidently aware that he had no power under the Legal Practitioners' Act to suspend a High Court Vakil, and that he was bound to postpone the trial of a case when the accused informed him that they were going to move the High Court for its transfer.

HITAVADI,
Nov. 19th, 1897.

Murder of natives by English soldiers.

5. The *Hitavadi* of the 19th November says that an impression has now gained ground in the public mind that justice is not done in cases of murder of natives by English soldiers. Such murders cannot be set down to accident, for they have become almost everyday occurrences. But the offenders generally escape with impunity, owing either to the favour of the European jury, or to imperfect identification, or to wrong interpretations of the law. The Indians will always gratefully cherish the memory of Sir George White for his placing restrictions on the movements of soldiers with a view to prevent such mishaps. But as those restrictions are not always observed in practice, such mishaps are taking place as before, and with similar results. The writer then refers to the case of Charles Meade, and observes as follows:—

How those glories of their race, the English soldiers, who rid black people of the troubles and sorrows of this world, will appear in the eye of justice and of righteousness, is known only to themselves. But will not the trying jurors appear viler than hell-worms even in their own eyes if they do not believe in a future existence and if they have knowingly done this injustice under the spell of an improper love for their countrymen? If they, however, believe in a future existence and in a judgment in that existence, they will consider that every drop of blood of the murdered black people will bear witness against their injustice in a Court in which there is no possibility of partiality. We are of opinion, from the result of the trial, that these jurors bear a meaner and viler character than even the heartless wretch who has committed this dreadful murder. The State will not prosper so long as there is not a possibility of redress in these matters. We know that this cry of ours is a cry in the wilderness; still we must say, in the interests of duty and the public peace, that Government should by all means try its best to see that justice is done in such cases.

HITAVADI.

6. The same paper says that the Magistrate of Burdwan dissuaded the Sessions Judge from trying the case of the murder of a Muhammadan lad by certain Hindu boys, on

The Burdwan murder case. on the ground that he was not likely to find an impartial jury at Burdwan as the case had created great sensation there. The Sessions Judge concurring in the view, observed in reply that a trial of the case would excite the Musalmans still more and might lead to a disturbance of the public peace. This correspondence between the Magistrate and the Sessions Judge was wrong on both sides. After the committal of the case by him to the Sessions, the Magistrate should have considered himself as the Government prosecutor, and refrained from making any such suggestion as the above without the knowledge of the defendants. The Sessions Judge, too, was not justified in expressing any opinion on the merits of the case before its trial, and in taking any thought of its probable political effect.

HITAVADI.

7. A correspondent of the same paper defends Babu Devi Prasad, Deputy Magistrate of Deoghur, against certain charges brought against him by another correspondent (Report on Native Papers for week ending 6th November, paragraph 8), and observes that the Deputy Magistrate did not do any injustice in Mokshada Babu's case, as will appear from the fact that his decision was upheld on appeal. That he made a provision for the maintenance of a bull by the residents of the town, only shows that he is a kind-hearted man.

SULABH DAINIK,
Nov. 23rd, 1897.

8. The *Sulabh Dainik* of the 23rd November says that, not to speak of trial with the aid of assessors, in which the opinion of the assessors is seldom accepted by the Judge and not unoften the assessors themselves are abused by him, even trial by jury, as it

Jury trial in the case of natives.

prevails in this country, is a thing which the people would not miss if it were abolished. That European offenders are tried by European jurors is only just and proper and no one has any reason to object to it. But jury trial in the case of natives is a mere farce, because in their trial the majority of jurors are chosen from among Europeans who are ignorant of the language, manners and customs of the people upon whom they sit in judgment. The fact is that, for these reasons natives are gradually losing their faith in jury trial. It is generally found that the majority of jurors, who are Europeans, are of one opinion and the native jurors, who are in a minority, are of another. European jurors, in fact, seldom agree with native jurors. Under these circumstances, jury trial, which was thought to be a boon, has become an evil, and the people will be obliged to Government if it now withdraws what was originally conferred as a privilege. The people do not want to be tried by European jurors, they would rather be tried by only a European Judge without a jury.

(c) — Jails.

9. The Editor of the *Hitavadi* continues the narrative of his jail experiences in his issue of the 19th November:—

The jail experiences of the Editor of the *Hitavadi*.

I was weighed again on the last day of February, when it appeared that I had lost a little more weight.

It was therefore decided to send me to the Medical Officer the next day. In this month of February, I saw two *hajats* prisoners punished. One of these was sentenced to solitary confinement and the other to fetters.

In March, too, I went on losing weight. Nutritious diet is prescribed in cases of such loss of weight; but in my case, the attention of the authorities was not easily drawn to the matter. On the 12th April, I had lost ten and-a-half pounds in weight. It was now that an allowance of half-a-seer of milk was ordered for me. Nothing had been done in the matter before this. A prisoner informed me that this delay in attending to my case was due to the Native Doctor, but I found no proof of this. Indeed, I saw that I was imperceptibly losing weight, not on account of want of food, but on account of confinement, and I did not therefore attend to what the prisoner said. But I must observe that there is provision for attention to cases of less loss of weight in a longer period. Subsequently to this, I found the following remark in the ticket of prisoner No. 212:—

“Gradual loss of weight from 124 to 117 lbs. Put to special gang with daily medicine.”

Be that as it may, in the middle of March, I got recorded on my ticket permission to take books out of the library and to have *roti* every day. I should here give a short account of the Jail Library. There is a library in the Presidency Jail for the recreation and mental improvement of the prisoners. There are various sorts of English books in the library. But prisoners who do not know English get no good out of this library. While the majority of those who know English, are not permitted to take books out of it. The library is, therefore, named the European Library.

I do not say that there are no vernacular books kept for the benefit of the native prisoners. There was a native library established by the efforts of several noble-minded persons. But thanks to the kindness of the sympathetic jail employes, the majority of the good books have been stolen, and the condition of the few books, good or bad, that remain, is such as to break one's heart. This native library was established in 1886.

The noble-minded Babu Jadulal Mallik wrote as follows about this library in the Visitors' Book (page 18):—

“I am glad to find that the Superintendent has opened a library for the recreation of the prisoners. The prisoners appealed to me some time ago to help the undertaking. I find a book-case is most urgently wanted, and I will send one within a fortnight from date, together with some most useful Bengalee books fit for the mental exercise of the reading prisoners, 27th August 1886.”

By the favour of Babu Jadulal Mallik, therefore, the library undoubtedly received the accession of a book-case with some good books. The charitable Maharani Swarnamayi, Maulvi Syed Amir Hossein, the Hon'ble Babu Jaygovinda Law, Babu Priyanath Datta and that ocean of kindness, Iswar

HITAVADI,
Nov. 19th, 1897.

Chandra Vidyasagar, helped to develop the library. The Superintendent himself wrote as follows on the point (page 99):—

"The library has been opened now for some months. I find it a valuable adjunct in managing the prisoners. I have received contributions of money and books from the following gentlemen, and Babu Jadulall Mallik's promised contribution will be appropriate and welcome.

Maharani Swarnamoyi.

Maulvi Syud Amir Hossein.

Babu Joy Gobind Law.

„ Prio Nath Dutt.

Pandit Iswar Chandra Vidyasagar."

One may, therefore, expect to find some few excellent books, at least, in a library established with the help of contributions of books and money by these noble-minded persons, but unfortunately, as I heard from the prisoners, the Jail employés, from the clerks down to the *jamadars*, take books out of the library and never return them. That is why the condition of the library is so sad. I do not remember the names of those Babus and *jamadars* whose names were mentioned by the prisoners. Even if I had remembered the names, I could not have given any satisfactory proof of their having taken books from the library. I never saw anybody taking books from the library and can therefore say nothing on the subject from personal knowledge. What is to be regretted is, that during the eleven years that have elapsed since its establishment, the library has dwindled away instead of developing. This will become evident from the fact that the books that were in the library before, are not to be found in it now. This is direct evidence of the fact.

Indeed, the name of library will appear a mockery, when one sees the kind of books that the prisoners get to read. Everybody who will see the sad condition of this library must feel surprised. None but an eye-witness will be able to imagine what this library, founded with the help of contributions of books and money by Maharani Swarnamayi and Pandit Iswar Chandra Vidyasagar, is like.

The European Library is not, however, of this kind. There are books in it. Depredations like those committed on the native library could not probably take place there, from a fear of report by the European prisoners. But it is to be regretted that *kala admis* are seldom allowed the privilege of taking books from that library.

I have already said that I was losing weight. I felt somewhat uneasy in my mind when a convict overseer told me that I should have to go to hospital if I lost weight, for the proof I had received of the Native Doctor's nature had produced an impression in my mind that it would be most unpleasant to live in the hospital. I knew very well that the doctor would not venture to maltreat me personally in any way, but I felt that it would be most painful to me to witness his oppressions, without my being able to remedy the same and to bear everything in silence according to the Jail Code. Indeed, I had seen not a little of his oppressive ways even without being enrolled as a patient. I shall mention one instance:

A carter named Kalu Kurmi was sent to jail for a week for cruelly treating his oxen. The Native Doctor unnecessarily beat him in my presence at the time of examining him. The number of that prisoner was 2771A. On the 4th February, the native doctor accosted him thus: "*Ai bêta êdikê ay* (come fellow, come here)." After this sweet accost, the Doctor proceeded to examine him, and in the course of it, cried out, "*soyas lêo* (take breath)". The poor fellow had never been in jail before and had never committed a theft or a dacoity. He could not therefore understand the Doctor, and did nothing but cry. Seeing this, the Doctor pulled him by the ear and smote him on the cheek. Many do not probably know that "*soyas lêo*" means take breath. We may observe here, by way of digression, that the Medical Officer too speaks such unintelligible jargon, but no one has ever complained of his having abused and beaten a prisoner like a vulgar fellow. He tells many, during examinations, *sanso*, *khanso*. I could not at first understand the meaning of these words. I learnt afterwards that "*sanso*" means 'take breath' and "*khanso*" means 'cough.'

(d)—Education.

10. A correspondent of the *Bangavasi* of the 20th November contradicts some of the statements made in the *Hitavadi* with regard to the appointment of Pandit Pramathanath Tarkabhusan to the *Smriti* chair in the Sanskrit College. It is not quite correct that the withdrawal of the notice relating to the examination of candidates for the post was a trick. The notice was withdrawn, because some of the ablest candidates declined to appear in the examination. Nilmani Babu was not, moreover, singly responsible for the appointment. The appointment was approved by most of the leading and reputed *pandits* in the country, and was made at their desire.

BANGAVASI,
Nov. 20th, 1897.

(e)—Local Self-Government and Municipal Administration.

11. A correspondent of the *Hitavadi* of the 19th November complains that the burning *ghat* Registrar of Tribeni in the Hooghly district is in the habit of levying a *barwari* fee of one anna on each corpse. This practice is highly objectionable and should be put a stop to.

HITAVADI,
Nov. 19th, 1897.

12. The *Sanjivani* of the 20th November finds fault with a recent appointment in the Calcutta Municipality. There was a vacancy there, the pay attached to the vacant post being Rs. 200 a month. Among the applicants was a M.A. of the Calcutta University who is a Municipal employé and has considerable experience of municipal work. The claim of this applicant, however, has been ignored, and the post has been given to a Eurasian school-master of no municipal experience and of very little scholarship. It appears that Eurasians and Anglo-Indians are gradually crowding out natives from all offices in Bengal, public as well as private, in which Europeans have the power of disposing of appointments.

SANJIVANI,
Nov. 20th, 1897.

13. The *Dacca Prakash* of the 21st November says, that there being only one efficient medical practitioner in the Sivalaya thana in the Dacca district, the residents of about 172 square miles have to rely almost entirely on quacks for medical advice and medicine. Indeed, the condition of every thana in the district, which lies at a distance from the Sadar, is similar, in regard to the supply of medicines and doctors, to that of Sivalaya. The District Board is sanctioning increased expenditure for the Dacca Mitford Hospital, while the poor people of the mufassal are dying in thousands for want of proper medicine and medical advice.

DACCA PRAKASH,
Nov. 21st, 1897.

(h)—General.

14. The *Sanjay* of the 19th November draws attention to the inconvenience which is suffered by the people of Bangeswardi in the Faridpur district, in consequence of their letters not being delivered in time. There is only one postal peon in the Bangeswardi Post Office, and he has to serve a number of distant villages. Seeing that the income of the post office is sufficient for the purpose of appointing, at least, one more peon, it is hoped that the postal authorities of Faridpur will see their way to making such an appointment.

SANJAY,
Nov. 19th, 1897.

15. The *Hitavadi* of the 19th November writes as follows:—
During plague inspection at Khana Junction, the inspectors are in the habit of placing a thermometer in the mouths of the passengers, one and all. This practice goes against the taste and habit of most people. It is, moreover, harmful from the sanitary point of view. It is not indispensably necessary to place a thermometer in the mouth, in order to take the temperature of the body. It will equally serve the purpose of the inspector to place the thermometer in the armpit or any other part of the body. Why, then, place it in the mouth? The thermometer, moreover, is not thoroughly and carefully cleansed after it has been placed in the mouth of a passenger. A little rubbing or washing is not likely to remove its infection, and who can say that the use of such a thermometer is not highly calculated to transmit germs of disease.

HITAVADI,
Nov. 19th, 1897.

into a healthy body ? It is, therefore, our firm conviction that the objection to this practice of placing the thermometer in the mouth is not based on prejudice, and is warranted by sanitary reasons.

The hospital quarters are so bad that none but people belonging to the lowest class can live there. The hospital inmates have to make their own arrangements for food. They suffer from a want of bedding. Those who have never been in the habit of sleeping on the floor have to do so in the hospital. People belonging to the upper and the lower classes are put to great inconvenience for want of servants, bedding and proper food. People belonging to the lower classes are prevented by their poverty from procuring food in adequate quantities, and are often compelled to beg from their fellow inmates who are better off. There is a grocer's shop near the hospital, but the grocer demands surprisingly high prices for his commodities. There is a stinking pond near the hospital, which is a source of torment to the hospital inmates. None but those who have once been in the hospital can have any idea of the hardship and inconvenience entailed by residence in its bad, damp and unhealthy wards, and by the eating of the bad food available there. It is our impression that plague inspection cannot be satisfactorily conducted so long as the hardship and inconvenience, suffered by the hospital inmates, are not removed.

It is no wonder that disease and death should occur in the hospital under the existing arrangements. It is not we alone that complain; read what the *Englishman* has to say:—

“Another complaint reaches us in connection with the management of the segregation camp at Khana Junction. A party of Armenians, on its way from Persia to Calcutta, was detained for a week. It consisted of four men and eight lads, and on arrival at Khana, all are said to have been in perfect health. There the party was consigned to huts, which are described as damp and wretched, and destitute of furniture. The only available food was of the coarsest kind, and for some days the sufferings of the travellers are said to have been extreme. On the sixth day, a boy fell ill of cholera, and before the Native Doctor could be got, he was in a state of collapse. The body was taken to Burdwan for burial. It seems that the boy was on his way to Calcutta, to be educated at the Armenian College. The statement of the hardships to which the party was subjected, is confirmed by the Rev. Mr. David, Messrs. A. S. Nicholas, A. Martyrose and P. Catchick, who maintain that the boy's death was directly due to the treatment to which he was subjected at Khana.”

So, a healthy Armenian lad died of cholera in a wretched hospital, without any arrangements having been made for his treatment and nursing. Is this not a matter for great regret? The poor boy was being brought down to Calcutta for education; but thanks to the plague inspection arrangements, his father had to bury him at Burdwan and to come to Calcutta without him.

But this is not all. The conduct of the inspecting staff is an additional source of hardship. Our Raniganj correspondent writes as follows about the plague inspection:—

“Babu Jagannath Marwari is a man of wealth and position in Raniganj. On the 11th November last his family left that place for Calcutta. At Khana the inspecting officers detained them on the suspicion that they were arrivals from Bombay or the North-Western Provinces. The Subdivisional Officer of Raniganj, on receiving this intelligence, at once telegraphed to Khana that Jagannath Babu's family were travelling from Raniganj to Calcutta and should not be detained. But the all-powerful plague officers did not mind this telegram and detained two men and two women. No reply was sent to the Subdivisional Officer, and the next day he sent a messenger to Khana with a letter requesting the plague officers to release the detained persons. The letter also bore no fruit. When a telegram and a letter from a European Magistrate could not save the passengers in this case, it is easy to imagine how less fortunate passengers have to fare in the hands of the plague officers. Before leaving Raniganj, Jagannath Babu's family, aware of the plight in which railway passengers are placed at Khana, had procured a health certificate from the Assistant Surgeon of Raniganj. But even this certificate was dishonoured. It is said that Marwaris, one and all, are detained at Khana. Many Marwaris

live in Raniganj and Bankura, and they have frequently to go to Calcutta on business. It will go hard with them if they are indiscriminately detained in the segregation hospital. Is there no escape for them?"

The inspecting officers are not impartial in their inspection. European passengers are often let off scot free, without an examination; their colour is in their favour. Is it necessary to point out the evil of making this invidious distinction of colour in the inspection of passengers? There are, again, no separate arrangements for zananā ladies and prostitutes in the segregation camp. In the camp, the women have to bathe and perform their ablutions within the sight of the men. A little enquiry will convince the authorities that an arrangement like this is highly objectionable in the eye of the Indian people. The male inmates also are not allowed any privacy in changing their clothes. This is also to be regretted.

Poor and helpless people travel by rail. They generally carry with them nothing beyond their tickets and a little money. When these people are detained in the hospital, they necessarily suffer from want of food; but the plague officers do not look to this. In the hospital, one is, moreover, put to great hardship in procuring postage and writing letters. There are also no arrangements for a regular delivery of letters. If the authorities look to these things, plague arrangements will be placed on a satisfactory footing, and much of the hardship and inconvenience of the hospital inmates will be removed. There can be no doubt that it is these and other hardships and inconveniences which have made plague inspection a terror to the people.

In short, the authorities ought to know that there is no foundation for the fictions published in the English Press that the Indian people are uncivilised, superstitious and do not like to make the smallest sacrifice for the sake of sanitation. It is true that the people are alarmed, and the very mention of plague inspection excites fear in their mind. But the cause of this fear is neither superstition nor ignorance, but oppression, ill-treatment and hardship. In most instances, people are not afraid so much on their own account as on account of the female members of their family who, they fear, may be ill treated. The people of this country never desire to be treated in a hospital when they fall ill. Most of them have a place of shelter, a place to lay their heads in. They feel it as terrible a calamity as death to dine in a hotel or to die in a hospital. This is the reason why the people, while appreciating the Government's motive, do not co-operate with it in stamping out the plague, but try their best to evade inspection. They take to inventing means best calculated to save them from the terrible grasp of the plague inspectors. The plague inspection arrangements are likely to last long—to last so long as the plague is not completely driven out of the country. If the authorities do not take steps to remove the hardship and inconvenience of the inspection arrangements, their object is not likely to be fulfilled. Will it not be a great regret if the inmates of the plague hospital do not get even that treatment which is accorded to the inmates of the Indian jails?

16. In the opinion of the same paper, the younger Natu's letters to Mr. Lamb, published in *India*, clearly show that

Natu's letters.

he repeatedly drew the notice of the authorities to the oppression entailed by the plague inspection operations, but that the authorities paid no heed to his representations. It is the impression of many that the Natu brothers have been imprisoned simply with the view of preventing them from proving the truth of the complaints of ill-treatment and oppression against the plague officers. The younger Natu's letters will go to confirm this impression. It was hinted in England that the Natu brothers had a hand in the murder of Rand and Ayerst. The murderer has been arrested. It is now known that the Natus were not in any way implicated in the murders; but still they have not been set free. Is this not the height of injustice, oppression and unrighteousness? The British public ought to be made acquainted with the true state of things in this country.

17. The *Bangavasi* of the 20th November writes as follows with reference to the death of an Armenian lad in the Khana Plague Hospital reported in the *Englishman* newspaper:—

The Khana Plague Hospital.

The Armenian lad died of cholera, brought on no doubt by the bad food and insanitary rooms of the plague hospital. The hospital authorities

HITAVADI,
Nov. 19th, 1897.

BANGAVASI,
Nov. 20th, 1897.

will, no doubt, report the death as an accident, but how will they console the inconsolable parents of the poor lad? Sanitary experts have advised the erection of a segregation hospital, with the view of preventing the spread of the epidemic. But are they not aware that, through negligence and defective arrangements, the hospital has turned out a veritable hotbed of diseases? Can men, we ask, who boast of their science and civilisation, of their intelligence and manhood, compel patients to be confined in dirty hovels which are not fit abodes even for beasts? The prowess of the British Government is absolute and undisputed, and in the presence of that prowess, our sufferings and complaints, our disappointment and indignation shrink into insignificance. What more can we say? Let this alone be borne in mind that the sighs of parents, bereft of a dear child, scorch even an adamant heart. Mr. Stevens is a pious Christian and a conscientious ruler. Let him not forget that it is he and he alone, that will have to bear the responsibility of the death of this Armenian lad.

SANJIVANI,
Nov. 20th, 1897.

18. Referring to the younger Natu's letters on plague operations in Poona addressed to Mr. Lamb, which have been lately published in *India*, the *Sanjivani* of the 20th

November observes that they are, so to speak, a reflection of the writer's heart. In these letters, Mr. Natu preferred, with great courage, serious charges against the President of the Poona plague Committee. Did these letters lead the Government to suspect Mr. Natu of a complicity in the Poona murders?

DAINIK-O-SAMACHAR
CHANDRIKA,
Nov. 24th, 1897.

19. The *Dainik-o-Samachar Chandrika* of the 24th November writes, as follows with reference to Dr. Calvert's report on the working of the segregation camp at Khana Junction:—

A great undertaking like the plague inspection at Khana Junction cannot be free from defects. That there are hardships and inconveniences in connection with the inspection goes without saying. But most of these hardships and inconveniences are no doubt due to want of money. More money and all defects and shortcomings will disappear. The distinction made in the inspection, between Natives and Europeans is also due to this want of money. Good and comfortable arrangements must have to be made for Europeans and are invariably made for them everywhere. To make similarly good and comfortable arrangements for the natives will involve a good deal of expenditure. Want of money is thus sure to be accompanied by a distinction in the treatment of Natives and Europeans. As regards detention of passengers on suspicion, the European authorities are under the impression that it is the natives that are most susceptible to disease. This is the reason why European passengers generally escape detention. But this view of the plague officers is not correct. There are Europeans and Europeans, there are natives and natives. There are few pure-bodied men in existence like orthodox Hindus belonging to the upper class, and a pure body is least likely to catch contagion. Mere distinction of colour or dress will not do. In Bombay, a quarantine notification has been issued to the effect that all third-class passengers shall be detained for a week in a segregation camp. Second-class passengers also have been subjected to a similar but less stringent quarantine. This is unreasonable. Brahman and other *dwijas* (twice-born) who are orthodox in their habits and customs and who, as a matter of course, bathe thrice and wear clothing washed every day, are sure to be far better proof against the plague than beef-eating first and second class European passengers who rarely bathe and whose clothes are seldom washed. On this ground, we object to the policy of making a distinction between third-class and first or second-class passengers, a policy which has been followed in Bombay and may be followed at Khana Junction. As for the Khana segregation camp, its rooms are dark and damp, and plague, mind you, is generated by cold and damp. The rooms should be built of better materials and the inmates should be provided with cots. The privy arrangements should be improved and the inmates should be supplied with good and nourishing food. In the cooking of food, caste distinctions should be strictly observed, and the inmates, the poor inmates, at least, should be fed at the public cost. The Railway Company, who are interested in the matter, may be called upon to bear a part of the expense. The inmates of the criminal jail are fed by the Government; the inmates of the civil jail are fed by their creditors. It is the Government which detains passengers in the segregation camp,

which is, in a sense, a jail. The Government, therefore, should feed the inmates. In French Chandernagore, it is said, prisoners have to take their meals at home. But Khana is not within the jurisdiction of French Chandernagore. So much for hospital arrangements. As for police oppression, it is more or less inevitable in a place where the police has to exercise its authority. But much of the complaint of police oppression can be removed, if the higher authorities vigilantly watch the police officers. At Khana Junction, arrangements should be made at any cost for the privacy of Hindu and Musalman *pardanashin* ladies. The number of lady doctors should be increased, and if lady doctors are not available, female inspectors should be appointed. The plague officers, moreover, should be exemplars of courtesy, generosity, kindness and consideration. It is to be hoped that the Lieutenant Governor's visit to Khana will bear fruit and will be followed by the removal of all grievances. Niggardliness in a matter like this should be scrupulously avoided. We cannot blame Dr. Calvert: we thank him for his dutifulness. He could not be expected to do what he had not the means to do. It is to be hoped, however, that Dr. Calvert will now be supplied with the means of removing the grievances of the inmates of the Khana segregation camp. Good inspection and segregation arrangements should be made, not only in Khana, but in all inspecting stations. In conclusion, we ask our countrymen not to travel with their families at this time.

III.—LEGISLATIVE.

20. The *Burdwan Sanjivani* of the 16th November has the following:—

BURDWAN SANJIVANI,
Nov. 16th, 1897.

The Criminal Procedure Bill. The term "accused" has been defined as including "any person against whom a complaint is made or proceedings under this Code are, or are sought to be, instituted." By this definition, both the parties, against whom proceedings are taken under section 145 of the Code, when there is a likelihood of a breach of the peace in consequence of disputes regarding the possession of land, will be regarded as the "accused." But with this meaning attached to the word, any one who comes under the category of "accused" will be put to the greatest inconvenience. For instance, the parties referred to above, being regarded as the "accused," will have, in consequence of section 342, no right of making a deposition. In our opinion, this will materially injure their case. According to the definition, those against whom complaints are made under section 488 will also be the "accused," but in their case special provision has been made in the Bill for their examination on oath as witnesses. We do not see why a similar provision has not been made in regard to persons accused under section 145. It would, indeed, be best not to apply the term "accused" to persons proceeded against under the latter section. Proceedings under it have always been regarded as of a semi-civil character, and it is not proper that the parties against whom they are taken should be called "accused." If so designated, they will have to suffer no end of hardship at the hands of the police, if their case is made over to police officers for enquiry. There is, in fact, no necessity for putting these persons to so much trouble and inconvenience. The scope of section 145 has also been extended in the Bill.

It will be equally wrong to include those who are proceeded against under section 133 in the term "accused," as defined in the Bill. The Bombay High Court, it is true, laid down the same definition of "accused," as has been proposed in the Bill (I. L. R. 16 Bom., 661) and the Calcutta High Court, in a certain case in which a question was raised as to the right of an accused person to be defended by a pleader, upheld the same definition (I. L. R. 23 Cal. 493). But, in the first case, the definition was laid down in connection with the term as used in section 342, and in the latter case, no question was raised as to the liabilities of the accused.

The definition of 'complaint' in the Bill has been made to include complaints under the Cattle-trespass Act. But according to the Calcutta and Madras High Courts, illegal seizure of cattle, as referred to in section 22 of that Act, is not a criminal offence (2 C. L. R. 507 and I. L. R. 9 Mad. 102). Sir Henry Prinsep himself laid down this view. If, therefore, illegal seizure of cattle be not a criminal offence, it is not at all clear what procedure is to be observed in a trial held under section 22 of the Cattle-trespass Act, the procedure

prescribed in the Criminal Procedure Code being, according to section 5 of that Code, applicable only to the enquiry and trial of offences. It will be advisable to lay down distinct provisions as to the law or laws, according to which the offence referred to in section 22 of the Cattle-trespass Act and the offences referred to in sections 133 and 145 of the Criminal Procedure Code, 'respectively' shall be tried.

The term 'trial' has been defined in the Bill as the proceedings taken in Court after a charge has been drawn up &c. Are not then the proceedings taken before a charge is drawn up to be called 'trial'?

MIHIR-O-SUDHAKAR,
Nov. 20th, 1897

21. The *Mihir-o-Sudakar* of the 20th November sees no ground for the fear which is entertained by many Musalmans that the Religious Endowments Bill, if passed, will interfere with the Musalman religion. Many people, again, say that there being no provision in the Muhammadan law for the making of wills, rich Musalmans create *wakf*, solely with the object of saving their property from waste, and never intend that their property should pass from the hands of their own descendants to those of the public. These people fear that Mr. Charlu's Bill will frustrate the object with which *wakf* property is originally created. But they fail to see that the duty of the District and Central Committees, proposed in the Bill, will consist simply in watching that endowments made for religious and charitable purposes are not wasted or misappropriated, but are administered strictly in accordance with the will of the person who created the *wakf*. So long as *wakf* property is so administered, its *matwali* need have no fear of interference or of removal from office.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

SANSODHINI,
Nov. 17th, 1897.

22. The *Sansodhini* of the 17th November thinks that the Government would have done well to accept the suggestions of Babu Nabin Chandra Sen, Personal Assistant to the Commissioner of the Chittagong Division, regarding the measures to be adopted for the relief of persons affected by the late cyclone in Chittagong. His first proposal was that the Government should request the Assam Bengal Railway authorities to run a car with the daily train for the carriage of building materials, such as *bamboos*; *chhan* &c., and vegetables, and that the freight for these articles should be reduced. This would have been a boon to the poor people in this time of distress.

Nabin Babu's next proposal was that the leading men of every quarter of the town and of every village should be asked to submit to the Relief Officer lists of the names of the persons who are in need of relief, in order that that Officer might proceed to distribute relief accordingly, after having satisfied himself, by personal inspection, about the correctness of the lists. This proposal, too, has not been accepted. People, who are in need of help, have, instead, been asked to apply in writing to the Relief Officer. Under this system, poor people, applying for relief, have to seek and pay for the help of *touters* who write out their applications, and are also subjected to black-mailing by *chaprasis*. Relief is promptly given to old women, no matter whether they are really in need of help or not. The mother of Syud Ali, for instance, readily received help, although she has five able-bodied sons, who together have a good income, whilst old and infirm Rahman Ali, with a family of five, none of whom is an earning member, got no help. Indeed, relief cannot be properly distributed without a house-to-house inspection, which can be carried on by honest men enlisted as volunteers for the purpose. Under such a system alone will relief reach the class who stand most in need of it, but who cannot, for fear of compromising their honour and respectability, openly ask for it. This is the middle-class respectable people. They will receive help if it is secretly given, but they will never submit to the disgrace of begging for it.

VI.—MISCELLANEOUS.

23. *Darussaltanat and Urdu Guide* of the 18th November says, in continuation of what it wrote in the previous issue (vide paragraph 52 of Report on Native Papers for the 20th November 1897) that one fails to understand what Sir William means when he says that the present disquiet in India is largely due to the teaching of Indian history in Indian schools and colleges. That history does not teach boys to disobey the law and revolt against the Government. Sir William is, therefore, wrong in regarding the teaching of history as the cause of the present unrest. To the teaching of Indian history may rather be attributed the anti-Musalman feeling which is excited in the mind of Hindu students, as writers of Indian history generally represent Musalman rulers of India as oppressive and tyrannical towards their Hindu subjects. The present system of education in this country differently affects different minds. Educated Musalmans are thoroughly loyal and law-abiding, but educated Hindus are, in most cases, disobedient to their rulers. It is thus quite clear that the teaching of history or English education is not in itself the cause of the growth of a seditious feeling. The Mahrattas, the preachers of the Arya Samaj, the National Congress, the Theosophical Society, and the Gorakhshani Sabhas are preachers of sedition. The growing poverty of India forms every year the principal subject of discussion in the Congress meeting. Annie Beasant, Madam Blavatsky and Colonel Olcott are the real organisers of the anti-Government movement among the Hindus. The preachers of the Theosophical Society say that the Hindu religion is the best and Hindu science and philosophy are the fountain from which the whole world has drawn its knowledge. Such teachings are, as a matter of course, likely to fill the tender mind of the young Hindu student with vanity. The preachers of the Arya Samaj say that European Science and Art are but refined forms of Vedic Science and Art, and that European civilization is based upon Vedic principles. They even go the length of asserting that the railway was invented by the Hindus of the Vedic time. The moral which young educated Hindus draw from these teachings cannot be compatible with a feeling of devoted loyalty to the rule of an alien people.

DARUSSALTANAT
AND URDU GUIDE,
Nov. 18th, 1897.

24. The *Hitavadi* of the 19th November writes as follows:—

A sitting of the Congress in the present year.

If a sitting of the Congress was ever necessary in this country, it is a hundred times more necessary at present. If a discussion of politics with a view to remove the distrust of Government and the alarm and uneasiness of the people is not necessary even at this time of distress, earthquake, frontier wars and Government's alarming policy of repressing disaffection, then indeed the existence of the Congress is not at all necessary. The Natu brothers have been imprisoned without a trial, and the Criminal Procedure Bill has alarmed every thoughtful person in India. These matters should be discussed at the Congress, and not only there, but in every important town in the country. Those who say that a sitting of the Congress is not necessary this year are not its friends, or their advice, at any rate, is not such as a friend should give.

HITAVADI
Nov. 19th, 1897.

25. The *Dainik-o-Samachar Chandrika* of the 25th November writes as follows:—

The Anglo-Indian Press in the press prosecutions.

Let our Anglo-Indian contemporaries try to understand whether it is right for them to be so jubilant over the fall of the Indian Press, to be so persistent in their support of injustice. We are really sorry to see the *Englishman*, the *Pioneer*, the *Bombay Gazette*, and the *Times of India*, supporting the strange decision in the *Kesari* case. We are sorry to see them so far forget themselves as to cut off their nose to spite their face, to do injury to themselves in order to see injury done to others. In the journalistic world, and from the journalistic point of view, all newspapers, Indian and Anglo-Indian are bound by the tie of brotherhood. It is a pity that men who are ignorant of this patent principle should be editors of newspapers. In England, the Liberal and the Conservative papers carry on an eternal party warfare, but when their common interests are at stake, they unite and concentrate their force to protect their interests, to oppose the

DAINIK-O-SAMACHAR
CHANDRIKA,
Nov. 25th, 1897.

measure which threatens them both. Not so the Anglo-Indian newspapers, which, we regret to say, are, moreover, with a few honourable exceptions, even a stranger to gratitude. They all eat the salt of India, but they do not seem to be grateful for it. But let that pass. Let us think that, belonging as they do to the ruling nation, they take their earnings for their dues as conquerors. But we ask these Anglo-Indian papers—do we not join them in protesting against measures which affect Indians and Anglo-Indians alike? Did we not make common cause with them in protesting against the Factory and the Mining Acts, against the imposition of the income-tax and the abolition of the cotton duty? Do we not also sympathise with them in their difficulties? Did we not sympathise with the *Pioneer*, when the editor of that paper was prosecuted for defamation by Captain Hearsey, on the ground that the existing defamation law equally affected the interests of all newspapers in India? But it is useless to argue with the Anglo-Indian papers. It is a pity that they are bereft of all journalistic fairness and impartiality. The soil of India is to blame for this. In this conquered country Englishmen, who are just and high-minded by nature, become in their turn conquered by the low passions of human nature. It is a pity that this should be the case.

URIYA PAPERS.

SAMVADVAHIKA,
Sept. 30th, 1897.

26. The *Samvad Vahika* of the 30th September is glad to learn that arrangements have been made in the Campbell Hospital, Calcutta, for the admission and treatment of those sick men and women who have been rendered helpless by the late distress, due to scarcity and high price of food-grain.

UTKALDIPIKA,
Oct. 16th, 1897.

27. The *Utkaldipika* of the 16th October is glad to find that it is in contemplation to reduce the exchange compensation allowances of some of the high officers of Government, including the Lord Bishops of India, and observes that such reduction must result in savings, which, though small, will relieve the public exchequer to some extent.

UTKALDIPIKA.

28. The same paper is sorry to note that the task of realizing fees from carts without tickets, on the roads of the Cuttack Municipality, has been entrusted to incompetent hands, who harass and terrify the cartmen in various ways. The writer suggests that the Municipality should manage this part of its duty in such a way as to prevent a strike among the cartmen, without whom local trade must suffer.

UTKALDIPIKA.

29. The same paper supports the prayer of the Balasore National Society that income from *hats* and *fisheries*, being uncertain, should not be included within the *jama* of the zamindars and should not, therefore, be made liable to pay either land revenue or road or public works cess, as such income oftentimes comes under the operation of the income-tax. The mere fact of such income having been included in the *jama* of the zamindars in the last settlement is no ground for the repetition of the error in the present settlement, which is found to be very unfavourable to the interests of the zamindars.

SAMBALPUR
HITAISHINI
Sept. 29th, 1897.

30. The *Sambalpur Hitaishini* of the 29th September speaks highly of the reforms, which the Chief Commissioner of Assam proposes to introduce into the Police Department of that Province, and observes that, unless well-qualified and respectable men with decent salaries are appointed to the posts in the Police Department, the criminal administration of the country cannot prove successful.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 27th November 1897.